



London: I am & have been one of his Maj: Justices of ye
Peace of yo: said County
Do hereby Certify that Mary ~~Beale~~ — — — —
of the Parish of ~~Nottingh~~ — — — — —
before me and made Oath, That ~~John Smith~~ — — — — —



— — — — — of the Parish of ~~Nottingh~~ — — — — —
lately Deceased, was not put in, wrapt, or wound up,
or Buried in any Shirt, Shift, Sheet or Shroud, made
or mingled with Flax, Hemp, Silk, Hair, Gold or
Silver, or other than what is made of Sheeps Wool
only; nor in any Coffin lined or faced with any Cloth,
Stuff, or any other thing whatsoever made or mingled
with Flax, Hemp, Silk, Hair, Gold or Silver, or
any other Material, contrary to the late Act of Parliament for
burying in Woollen, but Sheeps Wool only. Dated the
26th — day of January — Anno Dom: 1714:

Signed and Scaled by us Witnesses
present at the taking this Oath.

George Howard
James Wellington

Sold by Mr. Gough, at the Duke's Buildings Clerkenwell, in Back-Gate in Fetter-Lane, E.C.

ANTIQUARIAN NOTES.

1904.

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Burial in Woollen.

In some of the burial registers of our older congregations, the words *Woollen*, or *In Woollen*, appear in the entry recording an interment. This was in accordance with a stringent enactment which required an entry to be made in the register that the Act of 1666 (18 & 19 Charles II., c. 4), "for burying in woollen," had been duly complied with. It was professedly passed "for the encouragement of the woollen manufactures, and prevention of the exportation of moneys for the buying and importing of linen," and it enacted that after the 25th March, 1666, no person should be "buried in any shirt, shift, or sheete other than should be made of wooll onely." The provisions of the Act were so strict that even the quilling round the inside of the coffin and the ligature round the feet of the corpse were required to be of woollen. The statute, however, was generally disobeyed, and the penalty

could seldom be enforced, because an information could only be laid by those who were most interested in concealing the offence. To remedy this, a still more stringent Act was passed in 1678 (30 Charles II., c. 3), which obliged the minister who officiated to make an entry in the register, that an affidavit had been brought to him, within eight days after the burial, certifying that the requirements of the law had been fulfilled. “Who makes affidavit?” was the question then asked by the sexton immediately after the conclusion of the burial service, whereupon one of the relations came forward, and made the necessary declaration, which was duly noticed in the register.

The Act was repealed in 1814 (54 George III., c. 108). Many who could afford to pay the fine did so, rather than observe the law. Mrs. Ann Oldfield, buried in Westminster Abbey in 1730, was by her express request wrapped “in a very fine Brussels lace head-dress, a holland shift, with a tucker, and double ruffles of the same lace, and a pair of new kid gloves, and was then wrapped in a winding-sheet of fine linen.” Her posthumous vanity has been immortalised by Pope in the well-known lines—

Odious! in woollen! 'twould a saint provoke
(Were the last words that poor Narcissa spoke);
No, let a charming chintz and Brussels lace
Wrap my cold limbs and shade my lifeless face.

A form of affidavit is here printed in facsimile from the original in the custody of Messrs. Henry Sotheran & Co., to whom we are indebted for its loan. Some affidavit forms had a rude engraving of a skeleton in a coffin in the margin ; others, like that reproduced, had a corpse enclosed in a comfortable woollen shroud.

Presbyterianism in Caermarthenshire.

A.D. 1710.

One would hardly expect to find, in the account of an Archdeacon's Visitation, copious allusions to the growth of Presbyterianism, yet so it is. There is, in the Registry of St. David's Diocese, at Caermarthen, a small volume in the clear, careful handwriting of the Rev. Edward Tenison,* in which he recorded the observations and impressions of his Visitation, in the year 1710. He writes simply and impartially of what he found in the various parishes. Everywhere he seems to have put the question, "How many nonconformists and meeting-houses ?" The answers are here printed for the first time, and throw a flood of fresh light upon

* Archdeacon of Caermarthen, 1708 ; Bishop of Ossory, 1731—1735.

our previous limited knowledge of the state of affairs in the county at that time, so far as nonconformity, and especially Presbyterian nonconformity, is concerned. It is by the kind offices of his old school-fellow, Mr. T. W. Barker, Registrar of the Diocese, that the Editor is now able to place the following extracts in ANTIQUARIAN NOTES. The little volume, from which the Editor has personally made the extracts, has a title page so written :—

C O M P I R A
IN
V I S I T A T I O N S
Archidiaconatus
D E
C A R M A R T H E N ,
Mensibus
July et Augusti
Anno Domini
1710.

ABERGWILI. A chapel in that part of the parish next Llan Egwed is decay'd. The present minister Mr. Havard† late chaplain to Bishop Bull,‡ is a very good man, and is now using endeavours to raise contributions for its repair, that publick service may be perform'd in it to prevent the growth of Dissenters in that part of the parish, they being there most numerous.*

There is a meeting-house just by the decay'd chapell, built from the grounds by Presbyterians, in Bishop Watson's§ time, as I am told. 'Tis less frequented than formerly.

This is the congregation given in Dr. John Evans's List, 1714—1729, as “Panteg, Llanegwad, Waungaled,” being then under the ministry of “Chrismas [sic] Samuel,” with 400 hearers, eleven of whom were county voters. Samuel (1674—1764) was one of the most public spirited men of his age, and “no nonconforming

* A village some two miles from Caermarthen. Here is the Episcopal residence, now being rebuilt after the recent fire which devastated it and destroyed Bishop Laud's Chapel. Ty Mawr, close to the Palace gates, was, for a short time, the home of my parents, on their removal from Colyton for my father to take up the duties of his chair at the Presbyterian College; of good Bishop Thirlwall and his kindness to me I have happy memories.—G.E.E.

† David Havard, B.A., vicar of Abergwili, 28th September, 1709, to death; his successor, Thomas Eynon, M.A., being collated on the 15th January, 1757.

‡ George Bull, Bishop of St. David's, 1705—1710.

§ Thomas Watson, Deprived Bishop of St. David's, 1687—1705.

minister, in the county," says Dr. Rees, "had greater influence with the gentry than he had."

ABERNANT. One family of Presbyterians in the parish.

BETTWS. About seven years since a Meeting-house was built here for Presbyterians. Some part of every family in the parish goes to the Meeting, but most of them go to Church when there is a sermon at Trelech; and a vigilant, good man would keep them there. Before the Meeting-house was built, there were but 4 dissenting families in Trelech, but now by far the greatest number of the Inhabitants frequent the Meeting-house, and yet many of them go to Church when there is a sermon at Trelech.

The minister at Trelech is Mr. David Lewis, who is also minister of Llanynio.* He is frequently drunk, and so shameless as to appear at fairs and markets in that condition; he was once in danger of being put in the stocks, for drunkenness, but in regard to his function, the magistrate, Mr. Griffith Llwyd, spared him. 'Tis said that complaints have been made of him before the magistrates for attempting to ravish a woman.

Dr. John Evans gives "Rock Chappel, in Trelech and

* An adjoining parish.

Conwel, Lewis Richards ;" 150 hearers, 7 county voters. The Baptismal Register of Rock Chapel begins in 1735, being the earliest non-parochial one in this county.

CARMARTHEN. Here is a little Meeting of Presbyterians in the Town, not certified according to Law, as I am told by Mr. Nathaniel Morgan,† the present Churchwarden. The people of the town that go to it don't exceed 20; and they come sometimes to Church. The rest of the congregation come from New Church, Llan Gymerch, and other parishes.

This Meeting-house stood in Priory Street. Dr. John Evans's list has "Caermarthen, William Evans, scholar, dead Jany., 1717-8. Thomas Parrot."

Proceeding with his account, the Archdeacon writes :

[William] Evans‡ of Carmarthen is Head of a Seminary, where 5 or 6 persons are instructed under him for preachers for the Dissenters. He does sometimes come to Church, and has declar'd if he cou'd be encourag'd, that he is ready to come over to the Church of England; but to keep him in this way 'tis reported that out of a charity for which ye [word here heavily

† Deputy Registrar; Mayor of the town, 1711.

‡ Cf. 'Yr Ymofnydd,' 1900, pp. 154-5, where his successor, as head of the Academy, now the Presbyterian College, Principal Walter J. Evans, M.A., gives an account of him. The existence of this MS. was then unknown to the Principal.

deleted, may be “*Presbyterians*,” or “*Dissenters*”] are Trustees,§ he is allow’d £30 a year.

After my return from Wales, I writ to the Society for Promoting Christian Knowledge to let them know that Evans’s Schoole had crept into their accounts as a charity school, and that it being in opposition to the Church of England, I did believe that if, upon further enquiry, the Society found it such a sort of Schoole as it was represented to me, they would not give it countenance by continuing it longer in their accounts. My letter was answer’d by another from the secretary in these words—

Bartlet’s Buildings, Nov. 21, 1710.

I am to thank you for the kind caution in yours of the 21st September, upon receipt of which I wrote by order of the Society, to Mr. Vaughan, of Derllysg to be inform’d concerning the Schoole you mention’d at Carmarthen, and he has return’d the following account to me, viz. “There is one Evans, a Dissenting Minister (which I have been inform’d) did in Carmarthen teach a few poor children,† and is taken notice of in the Society’s account,*

§ The Presbyterian Board supported one of Evans’s students, Nathaniel (?) Evans, 1708-11.

* John Vaughan, d. 1722, sct. 59; cf. Tablet in Llanllwech Church.

† “He kept the Academy at Carmarthen, together with a Grammar School, for about fifteen years.”—W.J.E.

to teach the number of twelve, but not by his name or character of a Dissenter. I am not sure he continues teaching them still, nor did I ever give any information to the Society of this matter, so that since there is exception taken, it may be left out of future accounts, and Mr. Edmund Meyrick's‡ Charity School inserted in the room thereof."

I shall take care that the next account be corrected according to this advice.

(Sign'd) HENRY NEWMAN.

Evans, to whom the Archdeacon again alludes, before the Visitation is over, died in December, 1718.

CYNWYL ELFED. Here is a Meeting-house. About nine families of Presbyterians in the parish join those yt. come to it from other parishes.

CYNWYL GAI. The Presbyterians have a Meeting in this parish once a month; 'tis computed that above 50 families of this place frequent the Meeting-house, but when there is a sermon several of them come to Church.

EGLWYS FAIR A CHYRIG. A Chapell to Henllan Amgoed. Twice a month there is a meeting

‡ Treasurer of St. David's Cathedral; leader of the delinquents' conspiracy against Bp. Watson; donor of a house and garden at Caermarthen for the use of the charity school and lending library; d. 1718.

of Presbyterians in the parish. Here are 3 families of Presbyterians.

HENLLAN AMGOED. *The Presbyterians have a Meeting-house here, to whom the Independents join themselves. Most of the parishioners that come to Church go sometimes to the meeting, but were the Minister's duty perform'd as it ought to be, 'tis to be hop'd yt the number of Dissenters might decrease. The Meeting consists sometimes—as Mr. Howel, minister of Llamboidy says, of 2 or 3 hundred hearers.*

Dr. John Evans's list says "Henllan am goed. John Pugh;" 600 hearers, 17 county voters. Its Register of baptisms begins in 1748. About the time that Archdeacon Tenison wrote his report, the congregation was agitated by a controversy between the Presbyterians and the Independents. For a while the adherents of the former prevailed. The Independents withdrew and formed themselves into a church at Rhodyceisiaid; but, in 1721, the church at Henllan changed its views, and invited the seceders and their teaching elder, Henry Palmer, to return. This they did, and in October, 1721, Palmer was ordained pastor of Henllan, which has since continued to be ranked as Independent.

(To be continued).

Register of the Octagon Chapel, Liverpool, 1762—1780.

(Continued from p. 116).

1772.

Agnes Glasgow, d. Abraham and Mary Glasgow,
b. 13 Jan., bap. 8 March by

Nicholas Clayton.

1772.

John Kirkpatrick, s. Hezekiah and Margaret Kirk-
patrick, b. 31 January, bap. 29 June by

Nicholas Clayton.

witness, Hezekiah Kirkpatrick.

1772.

Ellen Seddon, d. George and Elizabeth Seddon,
b. 9 February, bap. 8 March by

Nicholas Clayton.

witness, George Seddon.

1772.

Thomas Taylor, s. William and Jane Taylor,
b. 4 April, bap. 26 April by

Nicholas Clayton.

witness, William Taylor.

1772.

Maria Clegg, d. James and Sarah Clegg,
b. 14 September, bap. 11 October by

Nicholas Clayton.

witness, James Clegg.

1772.

John Rimer, s. William and Jane Rimer,
b. 1 December, bap. 27 December by
Nicholas Clayton.
witness, Wm. Rimer.

1773.

John Cropper, s. Thomas and Sarah Cropper,
b. 14 May, bap. 6 June by
Nicholas Clayton.
witness, Thomas Cropper.

1773.

Elizabeth Barron, d. Alexander and Susannah
Barron, b. 3 July, bap. 11 July by
Nicholas Clayton.
witness, Alexander Barron.

1773.

Tinney Harrison, s. Thomas and Elizabeth Har-
rison, b. 7 July, bap. 15 August by
Nicholas Clayton.
witness, Thomas Harrison.

1773.

Esther Whaley [sic], d. Robert and Elizabeth
Whalley [sie], b. 30 July, bap. by
Nicholas Clayton.
witness, Robert Whaley [sic].

(*To be continued.*)

